THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Hear O heavens, and give ear O earth: For the Lord hath spoken. — ISAIAH i, 2.

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THE GREAT JUBILEE.

ON the 12th of June the *Deseret News* published the following article on the Queen's Jubilee. As we are in full sympathy with the sentiments expressed, we give it a place in the STAR:

ON this day, fifty years ago, Victoria I. was formally proclaimed Queen of Great Britain and Ireland, having ascended the throne the day previously; and one year and one week later she was crowned at Westminster, being eighteen years of age on the former occasion, and nineteen years on the latter. In the interim Vicount Melbourne was at the head of the government, and with his assent as Premier and that of her subjects, she was united in marriage to Albert, Prince of Saxe-Coburg-Gotha, on the 10th day of February, 1840. By this marriage four sons and five daughters were born — Victoria, on November 21, 1840; Albert Edward, November 9, 1841; Alice, April 25, 1843; Alfred, August 6, 1844; Helena, May 25, 1846; Louise, March 18, 1848; Arthur, May 1, 1850; Leopold, April 7, 1853; Beatrice, April 14, 1857. This is a family tree unparalleled in modern royal life; and when we take into consideration its connections and offspring, we have before us the picture of a veritable community embracing nearly or remotely the blood of every civilized and enlightened first and second-class power on the globe, America excepted.

Victoria's reign has not been a turbulent one, nor has it been free from crises and shocks which, but for wisdom, care and prudence, would have proved calamitous to a perhaps irretriveable degree. These are too numerous to be even epitomized, containing such important measures as the manifold and ever-prevailing issues arising out of English landlordism in Ireland; the disestablishment of the Irish Church; the establishment of the Free Church of Scotland; the Australian gold discovery; the Sepoy rebellion; the numerous far-away expeditions, notably that against Theodorus, of Abyssinia, who had proposed marriage to Her Majesty and imprisoned British subjects be-

cause she vouchsafed no reply to his offer; the great American rebellion, and so on. In all these, and all other trying and momentous situations, Victoria's throne was unshaken and comparatively unthreatened, although at times it seemed as if the clouds were gathering darkly and a storm might burst furiously forth. She has been personally assailed several times, most of them with deadly intent, but all were so abortive as not to produce even temporary injury, except the nervous shock naturally following such events. The first attempt was made by John Francis, in 1841, who fired a pistol at her; he was convicted and sentenced to death, but she commuted the sentence to transportation for life; the second attempt occurred in the same year, and the public are more or less familiar with the others, as they have occurred within the past few years.

Macaulay says of Queen Victoria, that in her her subjects have found a wiser, gentler, happier Elizabeth; and it is claimed for her that in the statecraft of the day she was the Virgin Queen's superior. A thorough study of the English Constitution was incorporated in her education, and she knew much of the operation of the laws and the requirements of the people before the symbol of regal authority was placed within her grasp. "She comprehended the great truth," says a biographer, "that the powers of the crown are held in trust for the people, and are the means, not the end, of government." By means of said comprehensiveness, scope of thought and firmness of purpose, Victoria has been in fact the only constitutional ruler Great Britain ever had; others have treated *magna charta* as an incident in the procedure of the nation, an instrument of elasticity and adaptability rather than the foundation and limitation of the scope of political power. This alone would have made her "every inch a Queen," even if the splendid example of virtue as a wife, fidelity as a mother, and faithfulness as a Christian had not unitedly placed a more precious coronet upon her brow than the one bestowed in the days of artless maidenhood amid the pomp and ceremony and splendor at Westminster Abbey forty-nine years ago.

Who can grasp by a simple effort of the mind a realization of what changes have been wrought in the affairs and methods of mankind, what obliterations and removals of state lines, and how the governing power of rulers has been reformed and relaxed within the half century in which Victoria has held sway over the destinies of the British Empire? It is a theme for volumes, not present discussion; and the story fully told would absorb more than one life in the telling. From the days when Boadicea led the half-barbarous, skin-clad Britons against the invader, in her rude chariot, inspiring them to deeds of daring and battles of victory, down to the perfect civilization and almost universal intelligence of the English-speaking races when Victoria first prattled it, is a great period of time, in which the extremes we have herein indicated prevailed; that was a wondrous transformation, one wrought in the tedious march of centuries; but with its mighty span and its slow but steady and irreversible advancement, it was of no more consequence, when we weigh well the affairs of the chief Anglo-Saxon race and its offshoots, than what has been accomplished since the Queen's advent in earthly affairs began. The locomotive, through whose beneficent aid frontiers have disappeared and the rudeness of nature has taken flight, has permeated every nook and corner; the electric telegraph has annihilated time and space; the printing press, formerly a crude and imperfect evangel of civilization, has been perfected and its usefulness enlarged, until it is the great and unopposed educator; the mother country and our American shores are brought within a week's travel of each other, and many other things, either of which were unknown and unthought of when she beheld the light of day, are now but seldom mentioned, because we have them with us every day, and are so familiar with their preservative and comforting power that we regard them as a mere matter of course. That Her Majesty has fostered and promoted all such mea-

sures, and all measures looking to the increased convenience, happiness and progress of mankind, is but one of the many queenly attributes whose praises will be sounded in pæans of joy throughout her realms to-day.

Nor has the Queen been slow to recognize and reward personal merit. In the accomplishment of a conspicuous instance in point, she not only noted but signified in proper manner her gratification, and also in the same act accomplished a measure of disenthrallment worthy her people, her time and herself. The Jews were a proscribed class within a certain sphere; but the sterling qualities of statesmanship and the political knowledge of Disraeli were not to be held in environment by such a fudal, cruel rule; and not only was he admitted to Parliament, but he was promoted from point to point until the limit of promotion was reached in the Earl of Beaconsfield, and the worthy manner in which he deported himself in each case and under all circumstances illustrated the correctness of her judgment and the justice of her action. He became powerful enough to create the opportunity to partly repay her for her generosity, and improved it by making her Empress of India. That she was and is not on good terms personally with Gladstone is a great misfortune; nevertheless, when the voice of her people has been heard in his support, and a place demanded for him at the head of the government, she has invariably acceded to the popular will and summoned him to her side as her chief adviser.

The last, but not the least by any means, of the crowning glories of Victoria's reign we have to present, is the fact that the messengers of the Gospel from Zion, bearing tidings of peace and goodwill, and disseminating the plan of salvation, have found equal protection within her dominions that other people have found there, and they have never asked aught else from any earthly source. No hostile legislation has ever been recorded upon the statue books of England, nor has the sovereign ever expressed a desire that such should be, or that any other treatment be meted out to our people than any other received. This would not be so conspicuous an instance if it were not so nearly solitary in its even-handed disposition toward mankind; and for this, and for her other graces and virtues as a woman and a ruler, we sympathetically join in the rejoicing so demonstratively proceeding within her hearing, and wish her a prolonged life, an undisturbed reign to the close, and a peaceful departure from the ills of life when the time comes for her to lay her burden down.

TRAITORS.

BY BEN E. RICH.

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[CONCLUDED FROM PAGE 452.]

A BRILLIANT general fell into disgrace with his military superiors and with the civil government of his country. He was impetuous and impatient of restraint. He was proud even to arrogance; he was extravagant even to the furthest limit of honesty. Other men had been advanced to higher posts—he felt himself degraded. His disbursements upon one of his heroic expeditions were still unsettled—he felt himself defrauded. A tyrant foe invested his country and sought to subjugate her people. He listened to the voice of ignoble avarice, of proud passion, of offended arrogance. With deliberate humiliation he sought a place of vast trust among the defenders of his country. He was appointed to the command of a great river fortress—the key to the interior, the storage house of munitions dearly bought, highly prized and absolutely necessary for the repulse of the invaders. He sold his rank, his honor and his interest in his native land. Just at the hour when his bargain was to be decided, his old friend and

admirer, the noble commander-in-chief, said to him:

"My dear Arnold, I am now forming my army for active operations in the field. I want a fighting general. Come, I offer you the command of the left wing, at once the post of danger and of honor."

The traitor's face flushed with shame. He pleaded an old wound as reason why he should not go into the battle-field. Then he went to meet Andre and give the last assurance to his British masters that he was theirs, body and soul. By the interposition of America's sublime destiny his plot was discovered and foiled.

Arnold, the traitor, crept away to escape a betrayer's death. He received his British uniform, his British gold, his British sword. He even came back with his mercenary horde to ravage, burn, destroy the little town in Connecticut where first he saw the light.

Years later, the great Frenchman, Talleyrand, met a distinguished-looking man at a country inn. The two gentlemen were total strangers to each other; but they soon engaged in conversation upon the great question of Democracy. When they were about to part, Talleyrand said to his companion:

"From your knowledge of all that relates to the United States, I am sure that you must be an American; my name is Talleyrand, and I am about to visit that country; perhaps you will be kind enough to give me letters of introduction to some of your friends there."

When the illustrious diplomat had finished his request, the other gentleman bowed low; and when he looked up his face, even to his lips, was gray as ashes. In a voice which sounded weird and cheerless as the moan of a November wind across a deserted marsh, he answered:

"Yes, I am an American. I was born in America. I have spent nearly all my life there. But I am probably the only American living who can say, 'I have not one friend in my native land.' No, not one. Sir, I am Benedict Arnold."

Talleyrand turned away from Arnold with a shudder, while the miserable traitor crept silently from the room.

When the unhappy wretch was dying in the midst of contempt and poverty he grew delirious. At the last moment of his ruined life he called to the devoted wife who had been the sharer of all his woe:

"Bring to me, I beg of you, the epaulettes and sword knots which Washington gave me. Let me die in my old American uniform, the uniform in which I fought my battles. May my God forgive me for ever having worn any other!"

The greatest army which the world ever saw was gathered at Thermopylæ more than two thousand years ago.

This was the Persian host assembled to do battle to the little band of Spartans. So intrepidly did the Greeks defend that sacred defile which gave entrance to their beloved land, that Xerxes became out of all hope of forcing his way through the Spartan ranks. This was the moment for the traitor. Before the proud Xerxes could withdraw his myriads, the betrayer came—a Greek, a native of the sublime country. With servile words he flung himself at the feet of the gorgeous Persian. He offered to lead the invaders to an eminence overlooking the heroic defenders of Greece. His coward wish was granted; and when the next morning dawned Leonidas and his followers saw the spears and helmets of their foes flashing at them from the heights.

The rest is the most sublime tragedy of profane history.

And the traitor who betrayed the noblest souls of Greece to their death received his gold and precious stones. He might have died in the honest obscurity in which he was born and reared, but for his coward act.

Ah! such notoriety is purchased at too high a price. It would be better for a man to stand modestly and firmly before his country's foe; to fall unrecognized and without praise; to fill a grave over which the words shall stand cut into ineffaceable granite, "An unknown soldier, who died in defense of his country." Ah, yes! far better thus to fall and fill an unknown grave—to be unremembered forever-

more of men—than to win a name of infamy, to fill the pages of history and be recollected of all human-kind while men shall hate a traitor.

A prophet of Almighty God came in the full sunlight of this great nineteenth century to lead men back to the glory of their Creator. His open enemies sought his life; but for years their murderous effort was in vain. He continued his sacred ministry upon the earth with a power which was divine, until the hour for the traitorous kiss. When Bennett sinned and then through hate betrayed, the shadows of martyrdom began closing around our grand prophet and patriarch. When the Laws and the Higbees, the Fosters and the Cowles, became traitors, and gave their efforts to aid the assassin persecutors of their sworn brother and leader, then, indeed, was the fate of Joseph and Hyrum sealed.

A governor of a sovereign State betrayed them to a cruel death, and Carthage repeated the divine tragedy of Calvary. The prophet and patriarch have passed to their glorious immortality; their names shall fill a thousand hymns of praise on earth and welcome in the heavens. But the traitors—miserable reptiles—will be scorned through countless ages.

It is always the same—prince or peasant—apostle or soldier—if a man be a traitor he is remembered for that and nothing more. If his station be lowly, he will seek in vain to hide his shame in his native obscurity; for it will burst forth in lurid, bloody letters to the sight of all the ages that shall come. If his station be exalted, he may try and try again, but vainly, to cover his treason with the glory of his rank or wealth; for it will blacken all his brilliance and leave his place a plague spot; his fame, a grinning skeleton of dead despair; his career, an undying infamy.

But whatever may be the varied circumstances and results attending the wretched lives of traitors, there is this lesson which all humanity may draw: Successful or unsuccessful in their treason, betrayers are always execrated; successful or unsuccessful in their treason, they always live long enough to repent; successful or unsuccessful in their treason, they may never in this life know a waking moment when their own coward fears do not make them doubt the fidelity of every soul about them; successful or unsuccessful in their earthly treason, when they shall stand in that other world face to face with their betrayed friends, they will know that the blackest of all offenders are *cowardly*, assassin traitors.

At that great day Judas Iscariot will not be the only traitor to cry:

"It had been good for me that I had not been born!"

Every crisis at every period and with every nation exposes traitors just as it exalts to view patriots.

This Church has seen, at every critical point of its career, the betrayer as well as the savior springing to the front. The present emergency with the people of Utah is no exception to this rule.

Just as there are men sacrificing comfort and earthly prosperity to the cause, and men who are willing to give life itself to defend God's work from the attacks of its enemies; so there are people who will sell their own sacred heritage and the freedom of the communiiy, for wealth, popularity or personal safety.

And more than this—the people are surrounded by men placed here to represent the government who are false to every trust, and whose opposition can be estimated in dollars or coerced by bigotry.

We have some traitors to ourselves within our homes; we have more traitors to truth and justice outside our walls.

Less than two thousand years ago the great Roman republic was at the zenith of its power. Some of the free and enterprising citizens of that mighty land emigrated into the cold, mountainous regions of the north, and established a colony which they called Beville. They set up the Roman standard, and claimed the territory in the name of their country.

After overcoming untold difficulties, they sent messengers to Rome asking for recognition; and saying that, inasmuch as they had given a grand, rich domain to their beloved mother-

land, they should be placed upon an equal footing with their free-born fellow-citizens. But the politicians at Rome would not listen to this request, and Beville was kept in the vassalage of a conquered province.

All the governors, judges and many of the local officers were sent from some other part of the republic; and they treated the people of Beville with the most dreadful severity, while they dispatched to Rome the most vicious and cruelly false reports concerning the honest citizens of the province or colony unto which they had been sent to govern and to judge. Many of them were most contemptible knaves and traitors. They once had a governor who traitorously violated his oath to give a certificate of election to a man who had one vote in a dozen, and whose only claim to consideration was his wealth and willingness to make loans on desperate political titles; a governor who deprived a good public unsectarian university of its needed support, and then declared that the people of Beville opposed education; a governor who broke his plighted word in order that he might leave upon the fair land the espionage of an unjust and unaccountable commission; a governor who basely betrayed the consul that maintained him in office by saying with egotism which is bleached white with concentrated lye: "I wrote all of such and such portions of the consul's message;" a governor who was called a thief upon the floor of the Senate; a governor who had a list of wildcat, highway-robbery mining stocks which bore his name and title—all for sale under the glare and glamor of his civil position; a governor whose brains were rattling chesnuts, whose heart was infinitesimal, bearing proof that a single atom can exisit, and whose beauty—his only virtue—was that of the painted harlot and the whitened sepulchre.

Then they had one judge, a man who should now be where Deacon Bitters was supposed to be years ago—measuring sulphur to make orthodox hell fire; a judge whose class-meeting morality was so dreadfully shocked by an advocate's grand conduct that the advocate was disbarred from practice because he refused to cast off and make a wanderer of the wife who had loved and honored him, and who had borne him sweet, confiding children; a judge who could then send lechers forth from his court crowned with bay and laurel, and bearing their edicts of license in their hands; a judge who practically said to the libertine: "Go your way rejoicing. Prey upon virtue without stint. Bring ruin into your own home, and then spread disease and deadly desolation wherever else you can gain an entrance. You are free to come and go. My thunderbolts of justice, forged at the fire of fanaticism and fanned by the wind of protection for my own son, all these shafts are for our over-scrupulous opponents, the people of Beville;" a judge whose brain was honeycombed with the devious turnings of treacherous thoughts, whose heart was an icicle, and whose alleged moral desire—his only virtue—was the great enfolding cloak which could cover every prostitute and paramor in the land.

They had another judge; a creature whose miserable physical appearance was but the photograph of the horrid, ugly soul within; a judge who was willing to slay women and children, and to tread over their corpses to gain his nomination; a judge who became known within one brief year as an infamous wretch, who practiced cruelty with most Satanic ingenuity; a judge whose brain was a tape-worm lie, with five hundred self-sustaining and specie-propagating joints. Whose heart was a pain in his stomach caused by a vacuum, and whose ability to sermonize, his only virtue, was an adulterous union of vanity and falsehood.

These men were all traitors—traitors to God, to their country and to the parents who vainly tried to endow them with manhood.

But to-day we in Utah have a few traitors a little nearer home. There are men who say:

"I once loved the cause well enough to die for it; but now I hate the work and the people, because a leading man

once did me an injury. I will become an informer."

There are still others—the careless traitors—the men and women who cover their thoughtless treason with a joke, and clothe unmeant betrayal with a smile. These are the people who learn the sacred secrets of a friend, a brother, and then tattle the forbidden words here, there and everywhere. And when the careless gossip reaches the ears of our persecutors—as it does all to often—it becomes, not friendly joking, but a stern, almost tragic accusation. And when the victim is brought to sad disaster, the very people who have helped the wicked betrayal are among the first to say:

"I am not surprised that he should come to grief; he is so careless. The great wonder is that it did not happen before, because everybody has been talking about his affairs."

Ah! to-day we see Delilah who betrays her husband; and Absalom, who is traitorous to his father; and Judas, who would betray his master for gold or popular approval; the Arnold who says, "It is a losing cause, and I may as well desert while there is yet time."

Yes there are cowards and traitors in the land. Well let there be, then, since such are necessary to make the sum of human existance—let them live as hyenas do.

Grand Harry the V., of England—superb, glorious Harry—stood once upon the shore of France with his little band of soldiers to face the countless legions of his hereditary foe. He heard a murmur as of fear; and turning to his nobles he looked at them from flashing eyes and spoke these very significant words:

"He which hath no stomach to this fight,
Let him depart, his passport shall be made,
And crowns for convoy put into his purse:
We would not die in that man's company,
That fears his fellowship to die with us.
I speak not this as doubting any here!
For, did I but suspect a fearful man,
He should have leave to go away betimes;
Lest, in our need, he might infect another,
And make him of like spirit to himself.
If any such be here, as God forbid!
Let him depart, before we need his help."

SENSIBLE WORDS.

THE late Henry Ward Beecher said, in one of his sermons: "I care not who your exemplar is, by departing from the great influence and laws of nature there is many a man wears out prematurely; he grinds his very life out by over-work and over-hours. Men laugh at the old-fashioned New England customs of going to tea at 4 o'clock, and to bed at 9, but the men whom that custom made are not to be laughed at. The men that are wearing out are the city men. The city, like the grindstone, takes off the edge and the very steel from the sword. No great city could perpetuate its power were it not for the continual recuperation from the country-bred men, who have kept proper hours and observed wholesome, natural laws. Over-work and over-hours, from their depressing influence, tend to make a man dishonest; and, when dishonesty is allowed to enter, he soon loses his hold and his downfall is almost certain. Honesty is the corner stone of a successful business. To be successful you must be honest in your dealings and with yourself. I believe the man who succeeds in business has time to talk to his wife, time for recreation and time for sleep. When he locks his office or store in the evening he leaves his business inside those walls. *He does not carry it home with him.*

It is not enough that we have once swallowed truths; we must feed on them as insects on a leaf, till the whole heart is colored by their qualities and shows its food in even the minute fibre.

The high road to success has never been a smooth or even course. One must be prepared for a perplexed and tortuous path, and many apparent failures before the goal is reached. He who turns back at the first obstacle will certainly never achieve his end.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 25, 1887.

THE NECESSITY OF CONTINUED REVELATION.

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LAST week we made some remarks on the source and continuity of revelation; we propose now to call attention to the necessity of continued revelation in the Church. For while those who object to new revelation may admit that the source of revelation is the Holy Ghost, and may further admit that the Holy Ghost is universally promised to those who yield obedience to the laws and ordinances of the Gospel, they may contend that there is no *necessity* of any more revelation, and therefore while the Holy Ghost still possesses all the powers and properties that it ever did, and among them the power to reveal the things of God to man, and to show things which are still in the future, yet there being no necessity for such things the Holy Ghost does not exercise those powers. It is our part to show that revelation is absolutely necessary in the Church of Christ, and being necessary, we may reasonably expect that the revelation will be given.

On the question before us, we find matter at hand in the writings of the late Apostle Orson Pratt, from which we make the following extracts:

More revelation [that is, additional revelation to that contained in the Bible—Ed.] is indispensably necessary, first, for the calling of officers in the Church. Whenever God has called and authorized men to perform a work in any age or dispensation, it has been done by revelations, and not by mere impressions, or some undefinable internal feelings, which leave the mind in uncertainty and doubt. Noah was called by the word of the Lord to be a preacher of righteousness, and to build an ark. Abraham, Lot, Isaac, Jacob and Joseph, were called by revelation to perform a great variety of duties. Moses and Aaron were called to the priest's office by the word of the Great Jehovah. Seventy elders of Israel were called by revelation to assist Moses. Joshua was appointed by the word of the Lord through Moses to be his successor in leading Israel. The successors of Aaron were appointed to the priesthood by revelation. The Judges of Israel were called by visions, by angels, and by the inspiration of the Spirit. Samuel was called by the voice of the Lord. And finally, all their officers, wise men and prophets, down to the days of Malachi, were called by new revelation.

The calling of officers under the Christian dispensation continued the same. John, the forerunner of Christ, was called by the spirit of prophecy, as manifested through the angel Gabriel and his father Zacharias. Jesus was called by His Father, and appointed a priest forever after the order of Melchisedec. He is termed by St. Paul, "the apostle and high priest of our profession." Jesus, being an apostle, called others to the same office, and said unto them, "ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit" (John xv). When Judas fell through transgression, the apostles did not appoint another to take his bishopric through a mere im-

pression, but they called upon the Lord to show whom He had chosen; and "the lot fell upon Matthias" (Acts i, 15—26). The seventy disciples were called by the word of the Lord. Paul and Barnabas were both apostles, (see Acts xiv, 14) and were set apart to the work of the ministry by new revelation through the inspired prophets and teachers, which were in the church at Antioch (Acts xiii, 1—4). That the elders of the church at Ephesus were called by revelation, is evident by the following language of Paul to them: "Take heed therefore unto yourselves, and to all the flock over the which *the Holy Ghost hath made you overseers*, to feed the church of God which he hath purchased with his own blood" (Acts xx, 28). Timothy, the first bishop of Ephesus, was appointed by prophecy and by the laying on of hands (1 Tim. iv, 14). Titus, the first bishop of the Cretians, was appointed by the apostle Paul "to ordain elders in every city;" these elders were to be ordained after the manner, and in the way that Paul had appointed Titus (Titus i, 5). And we have already seen that a spirit of prophecy was necessary to ordain a bishop; and as bishop Titus was to ordain elders in every city after the *pattern* that he himself had been ordained, he must, to have carried out his instructions, have enjoyed the spirit of prophecy. If the elders of Ephesus were made overseers of the church by the revelation of the Holy Ghost, it is reasonable to infer, that revelation was necessary to the appointment of elders in all other cities. Paul says, "As God hath distributed to every man, as the Lord hath called every one, so let him walk, and so ordain I in all churches" (1 Cor. vii, 17). Paul did not presume to ordain in all churches, only such as were called of the Lord, and he ordained them according to that calling; and such callings could only be made known by revelation.

When mankind through their apostasy lost the spirit of prophecy and revelation, they also lost the other supernatural gifts of the spirit, such as healing, miracles, tongues, interpretations of tongues, etc. These gifts ceased, not all at once, but by degrees, until the spirit had entirely withdrawn, leaving only a powerless form. The necessity of revelations, visions, prophecyings, ministry of angels and miraculous gifts, was never denied until mankind found themselves destitute of these promised blessings; when it was pretended that they were only designed for the first Christians; the people began by degrees to believe this wicked pretension, until, at length, they boldy denied the necessity of every miraculous power. Millions in every succeeding generation have continued to walk in the footsteps of the early apostates, fulfilling in every respect the prediction of Paul, that "in the last days perilous times should come; for men should be lovers of their own selves, covetous," etc.; "having a form of godliness, but denying the power thereof" (2 Tim. iii, 1—5). Notwithstanding the universality of this apostasy, yet the numerous religious bodies which enter into its composition, have had the daring presumption to still call themselves Christians, or the church of Christ. But if they were the church of Christ, then the miraculous powers and gifts of Christ would be shown forth among them, and their ministers, as formerly, would be called by revelation. The church of Christ cannot exist on the earth without an authorized ministry. This ministry cannot be called and authorized without new revelation. "No man taketh this honor unto himself, (that is the honor of the ministry) but he that is called of God as was Aaron" (Heb. v, 4).

Without new revelation every office in the church would necessarily become vacant. It is true, that those who held office at the time revelation ceased, would still, during their natural life, continue to retain it, unless through transgression they should be legally deprived of it. If revelation ceased at the close of the first century, it is not at all likely that any of the officers, then holding authority, would be alive a century afterwards; and as they would have no authority to ordain others without new revelation, when they died, the authority upon the earth would necessarily become extinct. How overwhelming the thought! Yet there is no conclusion more certain. If all offices became vacant there could be no additions to the church by baptism; for it would be a great sin for private members to assume the authority to baptize; hence, as soon as those who had been baptized by authority were dead, the world would be entirely destitute of both the officers and private members of the church of Christ. But when officers and

members both cease, what is left? nothing at all. Hence, without continued revelation, the church could no more continue its existence on the earth, than a body could live without the spirit. Therefore, if revelation ceased with the apostles, as the "Articles" and "Creeds" of men declare, every vestige of authority, as well as the church itself, must have become extinct from the earth, as early at least as the third century; since which time the earth has been cursed with priestcraft and apostasy, and with every species of wickedness.

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More revelation is not only necessary to restore an authorized ministry, that the church may again have place on the earth, but it is indispensably necessary, secondly, to point out the duties of the officers of the church. To call men to the ministry would be of very little use, unless the persons called could have a perfect knowledge of the duties of their calling. Noah was called to preach repentance and righteousness to the antediluvians, but without further revelations, he never could have learned the will of God relative to the preservation of himself and family, and the different kinds of beasts, fowls, and creeping things, both clean and unclean, of all flesh; he never could have learned what amount of food of different kinds, and fresh water would be sufficient to sustain such a congregated host of living beings for the space of one hundred and fifty days, during which time the flood was to prevail. Jacob, though called of God, without further revelation never could have learned what should befall the posterity of his sons in the last days, so as to have delivered a prophetic blessing upon the head of each according to the mind of God. Moses, though called by the voice of Jehovah, without further revelation never could have delivered Israel from bondage, and led them forty years in the wilderness. Aaron, though called of God to the priestly office, and in possession of the written law, never could have sat upon the judgment-seat, and decided between man and man, according to the mind of God, without the "breastplate of judgment," containing the "Urim and Thummim," through which he could inquire of God and receive correct information relative to every case which should come before him. All the servants of God, down to the days of Malachi, were not only called by the Almighty, but directed in all their multifarious duties to the end of their days by immediate revelation.

In the Christian dispensation it was the same. Every officer, after having been called, was instructed and guided by continued revelation in the various duties of his calling. John, the forerunner of Christ, was first called, and then was enabled through the inspiration of the Spirit, to tell the Scribes, Pharisees, Sadducees, soldiers, and all the people, what they should do, as they came enquiring of him. Even Jesus Himself, though He was sent by His Father, and came forth from God, did not presume to teach of Himself, or perform anything pertaining to the work of the ministry, without first obtaining a revelation from the Father to direct Him. He says, "I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak." "Whatsoever I speak therefore, even as the Father said unto me, so I speak" (John xii, 49, 50). Again he says, "The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the work," "and as the Father gave me commandment, even so I do" (John xiv, 10, 31). He further states, "I can of my own self do nothing: as I hear I judge, and my judgment is just, because I speak not mine own will, but the will of the Father which hath sent me" (John v, 30). Now if the great and glorious Redeemer of the world could not do anything of Himself pertaining to the ministry, but was dependent altogether upon the Father to give Him revelation and commandment what to do, and what to speak, how much more necessary is it for poor, weak, and fallible man, after having been called o God, to be directed in all things pertaining to the duties of his calling by continued revelation. And yet, strange to say, the whole of Christendom have been without this essential qualification for centuries, and have still dared to act as ministers in the name of the Lord. Oh, the wickedness of apostate Christendom! Truly did the apostle behold her "full of names of blasphemy," making all nations drunk with her wickedness!

The example that Jesus set, not to act nor speak in the duties of his calling, unless by

new revelation, was followed by the apostles. All the teachings which they had heard from the mouth of the Savior while He was present with them, were not sufficient to qualify them for their duties in His absence. As soon as He left them, He began to give them commandments and revelations, through the Holy Ghost. (See Acts i, 2.) And without continued revelations, they, like their Lord and Master, could do nothing. It mattered not how much human wisdom or learning they might have acquired, nor how many revelations had previously been given; such things would in no wise qualify them for the ministry; it required constant revelation. St. Paul says, "The things of God knoweth no man, but the Spirit of God; now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. ii, 11, 12, 13). From these passages we learn, first, that no man can know the things of God only by revelation, and secondly, that no man can teach them acceptably only in the words "which the Holy Ghost teacheth." Revelation, then, is necessary to call and authorize the ministry, to reveal their duties, to manifest the things of God to them, and to give them utterance, "not in the words which man's wisdom teacheth," but in the words inspired and taught by the Holy Ghost.

If human wisdom and learning could qualify any one for the ministry, Paul certainly could have claimed a higher qualification than the rest of the apostles; he was learned; he was eloquent; he was eminently prepared so far as the wisdom of man was available to move in the higher spheres of life, and to speak with honor and dignity in the presence of vast assemblies; he could, through human wisdom alone, have pathetically portrayed the death and sufferings of Christ, reasoned upon the benefits to be derived from the atonement, urged the importance of obeying the requirements of the Gospel, and with all the thunders of his eloquence described the misery and wretchedness of the disobedient—yet he informs us, that he did not declare the things of God in the "words which man's wisdom teacheth." The words of man's wisdom are foolishness in the sight of God—they are inadequate to convey properly the things revealed by the Spirit. The Spirit not only gives the ideas, but in a measure clothes them in suitable and proper words. This is the spirit of revelation, so abundantly enjoyed by the Saints of all ages, that so enriched their minds with heavenly knowledge, and qualified them to speak as the oracles of God, uttering words taught by the Holy Ghost. This is the spirit of revelation, rejected and done away in the "Articles" and "Creeds" of modern Christendom, and in its place are substituted "the words which man's wisdom teacheth." This is the spirit of revelation so necessary to unfold to the minister of Christ those duties which he never could learn from ancient revelation, nor from the wisdom and writings of uninspired men.

Comment upon the statements or arguments of Apostle Pratt are unnecessary. He puts the case in so strong a light, that the conclusion of the reader must be the same as that of the apostle, viz: that continued revelation is indispensably necessary for the calling of officers in the Church, to point out their duties, and to guide them in the ever changing circumstances in which they will be placed, to say nothing of the necessity of continued revelation to comfort the Saints, and to warn them of events and judgments to come, of which, if they are not warned, the Saints with the ungodly would not unfrequently become the victims. R.

To converse upon evil-doings, with all their debasing details, lowers the moral tone of all who engage in it. No one rises from such a conversation quite so pure, quite so high-minded, quite so tender-hearted as before. Youth especially, exposed to such influences, quickly learns lessons of gossip and calumny. Except in rare cases where justice demands investigation, the subject of evil-doing may be rightly banished from conversation. Absolute reticence is more effective in diminishing wrong-doing than the strongest showing forth or reprehension.

CORRESPONDENCE.

New York, June 6, 1887.

President George Teasdale:

Dear Brother,—I haste to drop you a line to acquaint you with the incidents of our sea voyage and safe arrival on American soil.

At Queenstown we took on 110 souls, thus swelling our number to 646 all told. One day's sailing from Queenstown, one of the firemen died, and on the following day, June the 20th, he was consigned to a watery grave, after a short ceremonial, the purser officiating.

The weather has been delightful, and the sea everything desirable But notwithstanding the lovely weather, we have nearly all experienced the unpleasant sensation of sea-sickness. There was always one of the Elders, however, prepared to assist the sufferers and administer comfort and consolation. The ship's crew were all affable towards our people. I certainly can give the surgeon, J. Hannay, a better reccommendation than was given the doctor on the S.S. *Nevada*, as Dr. Hannay did everything in his power to alleviate the sufferers under his care, and the purser is a gentleman in every respect, as is also the captain.

There were several anti-"Mormons" on the steamer who made themselves very obnoxious with their abusive treatment of the Elders, but it had a good effect among the more intelligent, and I believe the course we pursued left a good impression among all who observed our conduct.

We landed this morning at 7 30 and was met by Brother I. E. Hart, son of Brother Jas. H. Hart. We had no trouble in passing the custom officers. We leave at 3 p.m. for Norfolk.

There has been nothing thus far to mar the happiness of our journey, and we all feel grateful for the blessings of God bestowed upon us. There were seven more Saints who joined us here in New York and will go with us to Zion.

Kind love from all the Elders. We pray for your continued prosperity.

Yours in the fellowship of Christ,
Q. B. NICHOLS,
J. QUAYLE.

Hemel Hempstead, Herts,
June 27, 1887.

President George Teasdale:

Dear Brother,—Believing a short communication from this part of the Mission may not be uninteresting has led me to make the attempt to report the state of the Beds. and Herts. District of the London Conference.

I succeeded Elder E. Davis when he was appointed to preside over the London Conference, and I found the forty-two persons that comprised the membership in this District very much scattered; so much so, that there was no organization of any kind in the District; and from what I could learn there had been no adult additions made to the membership for some years past—not for want of efficient Elders, I presume, but because of the state and feeling of the people. One little incident may help to explain this. On paying my first visit to a good, kind sister, living in a country village, she met me at her door, saying she knew who I was, and said she expected two young men in shortly to dinner, and I was at liberty to talk to them about anything else but "Mormonism." This was before I had spoken two words in her presence, for they were just about to enter when I arrived there. Those two men were butchers that went round that neighborhood selling meat, and had arranged to eat dinner there that day. Now I do not wish it understood that all are like this; but a good many of the few are fearful, owing to their surroundings. Personally I have been received very kindly by all, and I feel that many that now keep back from embracing the truth would receive it, if it was more popular. This becomes more apparent every day as I enlarge my acquaintance among the people, but the prospects are somewhat brighter for the future.

I have been seeking to find the honest in heart, and trying to get

them to believe that God has so loved the world that He has again sent the Gospel to the earth, and a few are receiving the message sent by our heavenly Father and are preparing themselves for the coming of His Son Jesus to live upon the earth.

Yesterday, at a small meeting held at this place, a very sincere young man, much respected in this neighborhood, was confirmed a member of our Church (I had baptized him the evening previous). We held two meetings and had a good time. Brother and Sister Pye were with us on a visit and helped us out in our singing. I hope soon that meetings will be held here regularly.

I find in many places when preaching the doctrine of our church the people say they believe it because it is shown that the same doctrines were taught by Jesus and His apostles, but when they find out that this doctrine is taught by the Church of Jesus of Latter-day Saints, many will beg to be excused, and some will then oppose it; and yet that Church is founded upon apostles and prophets, Jesus Himself being the chief corner stone.

I realize the truth of the words, Straight is the gate and narrow is the way that leads to life eternal, and few there be that find it. But the work is the Lord's, and I feel proud that I am accounted worthy to be His servant.

Praying the blessing of our heavenly Father may attend your every effort to build up His kingdom upon this earth, I remain your brother and fellow-laborer in the Gospel,

C. H. RHEES.

MINUTES OF THE BIRMINGHAM CONFERENCE,

HELD AT HOCKLEY CHAPEL, HUNTER'S VALE, BIRMINGHAM, ON SUNDAY, JUNE 3, 1887.

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ELDERS present from Utah: Apostle George Teasdale, President of the European Mission; J. P. Freeze, President of, and J. Orton, T. E. Wrighton, J. E. Clarke, M. B. Wheelwright, M. H Dalley, John Done, and Alfred Spencer, Traveling Elders in Birmingham, and Jos. Bull, Jr., visitor.

10-30 a.m.

Conference opened with singing. Prayer by Elder Clarke.

President Freeze addressed the meeting. Said that our object in being here was to worship God and to receive instructions from the priesthood adapted to our individual circumstances. It was important that the Saints should seek earnestly to God for His Spirit, and attend to all their religious duties, and by so doing, they would grow in grace and in the knowledge of the truth. All should put forth their best efforts to promote the interests of the work of God. He called upon the Traveling Elders for a report of the condition of the various Districts, which were represented as follows: Elder Wheelwright, the Hereford; Elder Clarke, the Wolverhampton, and Elder Wrighton, the Northampton District.

The reports of the brethren showed that the majority of the Saints were endeavoring to live their religion. There were others who were indifferent and remiss in attending to their religious duties. In some instances strangers were investigating the doctrines of the Gospel, and the prospect was that several would shortly join the Church; but, as a rule, the people had no desire to listen to the testimonies of the Elders. Nevertheless the brethren were doing everything possible to acquaint the people with the principles of the Gospel, and expressed themselves as having had satisfaction in their labors.

Elder Spencer bore testimony to the truth of the Gospel, said it was necessary for the Saints to obey its requirements and lead exemplary lives.

President Teasdale addressed the Conference; expressed his satisfaction in meeting with the Saints, and hearing the reports of the Elders. He

was thankful to be a member of the Church of Christ, especially when he considered what he might have been, had he not obeyed the Gospel, and come out of the world which was under the dominion of evil. He exhorted the Saints to do all in their power to place before the people the principles of the Gospel by circulating our literature; The MILLENNIAL STAR, tracts, etc. The young men, and in fact all, should qualify themselves by obtaining an understanding of the doctrines of the Church, to enable them to present the same to the world in an intelligent manner, and endeavor to convert the people to the truth.

2-30 p.m.

Singing. Prayer by Elder Dalley.

The Sacrament was administered by Elders Clarke and Done.

President Freeze presented the financial and statistical reports for the half year, ending June 30, 1887, which were approved by unanimous vote. The latter showed there were in the Conference 3 High Priests, 4 Seventies, 47 Elders, 11 Priests, 12 Teachers, 9 Deacons, 319 members; officers and members 405, baptized 28, emigrated 12 over 8 years, under 8, 2, excommunicated 1, died 4.

The authorites of the Church, the general and local priesthood of the Mission and Conference were also presented and sustained unanimously.

Elder Dalley next addressed the meeting. Said the Gospel comprised a system of faith and works, and no person could prove their real love for God without keeping His commandments. He claimed that the principles of faith, repentance, baptism, and also the spiritual gifts following the believer were necessary for salvation in the present day, nor would the people be justified in rejecting them.

6-30 p.m.

Singing. Prayer by Elder Bull.

President Teasdale occupied the time discoursing on the first principles. Man's relationship to God, pre-existence of spirits, and the apostacy of the religious world from the Church of Christ. Quoting from 12 and 14th chapters of Revelations. Said the disunion and differences as to religious doctrine was an evidence that the world did not possess the true Gospel. His message to the people was to call upon them to repent and accept the Gospel and worship the true God; but it was very difficult to impress the people with the truth in consequence of the darkness of their minds. They were more prone to follow the doctrines of false teachers than seek wisdom from God, and would be condemned for rejecting the testimonies of living prophets. It was the truth only that could sanctify and save the people, and the things of God could only be understood by the Spirit of God; but men sought that knowledge by their own wisdom, which the Apostle Paul had said was foolishness with God.

He testified that the true Church of Christ had again being organized on the earth as it existed anciently; that Joseph Smith was a true servant of God, and earnestly appealed to strangers to investigate and accept the doctrines of the Gospel as taught by the Latter-day Saints.

Benediction by President Freeze.

The meetings during the day were well attended, a good spirit prevailed, and the best attention was paid to the remarks of the speakers, and all seemed satisfied with the day's exercises. The choir, under the leadership of Elder H. Plimer, did their best to enliven the meetings by rendering anthems during the day, which were highly appreciated.

E. HOLDER, Clerk.

"DOCTOR, IS MY HEART ALL RIGHT?"

A FAMILY Doctor tells the following amusing story in the July number of *Cassell's Magazine*:—Professor Blank, of E——, devoted a whole week of the session to lecturing to his students on the subject of heart diseases. He had a private apartment opening off the class-room, to which he was wont to retire after he had finished his discourse, in order to take off his gown

and enjoy a little meditation by the fire. On the afternoon of the second day a modest knock came to the door. "Enter," said Professor Blank. And, hat in hand, appeared one of his students, looking worried and pale. "What can I do for you, Mr. M.?" "Nothing, I fear," was the reply. "Nothing on earth can aid me. I have the very symptoms that you were to-day describing. Sound me and see, sir." The "sounding" was soon performed. "You're in perfect health as regards your heart." That was the verdict. And Mr. M. went away happy. But hardly had the kindly old professor resumed his seat before another knock resounded on the door. "Come in. Well, what's the matter with you, Mr. C.?" "I'm a dead man," grasped M. C., looking wildly round as if he wanted to clutch something. "I've got heart disease, as sure as a gun." "Not quite as bad as that, I trust. Take off your coat." Auscultation and percussion were speedily performed; then the professor laughed in C.'s face. "Sound as a bell, man," he said. "Go home to your dinner, and don't be a fool." The doctor did not sit down again, however. No, he was afraid there would be more of them, so he hurried along through the quad, and got into his carriage. But he had two more visits at his residence on the same night from frightened students, and every day during the remainder of that week he had a visit or two of the same kind. On the following Monday he got on to fevers, and the students completely recovered from their cardiac complaints. Now, I do not mean for a single moment to dispute the fact that there is a good deal of heart complaint about, more in fact than there might have been in the early portion of the century, owing to the race for life and the rate at which the world runs, but I do mean to say that there is ten times more functional and imaginary cardiac ailment than there is of the real thing.

UTAH NEWS.

(Summarized from Territorial Papers.)

Five hundred men are advertized for in Salt Lake City to work on a railroad in Colorado.

Arresting men for living with their wives still continues in Utah, though the work is pushed less vigorously than it was some time ago.

An idea of the great amount of labor connected with the Old Folk's excursion to Ogden, on June 25th, may be gleaned from the fact that 200 gallons of lemonade and 225 pounds of cake were distributed among the veterans. On the train 150 pounds of candy was used. In this distribution a committee of young ladies, one to each car, attended to the work, aided by several young men, each of whom had two cars under his charge.

The farmers are now the busiest people in Utah. Hay making is the chief pressure. Lucerne is being sold at from $3.75 to $4.50 per ton delivered.

On the 23rd and 24th of June the thermometer stood 109 in the shade at St. George.

P. L. Williams, recently appointed Territorial School Commissioner under the Edmunds-Tucker law, and C. S. Varian, ex-U. S. District Attorney, refused to take part in the celebration of the Fourth in Salt Lake City.

Rev. Lawrance Scanlan, of Salt Lake City, has been consecrated in San Francisco the Roman Catholic Bishop of Utah. The *News* says: "Mr. Scanlan is a good citizen and an efficient Church man."